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RUST AND DUST.

LIZZIE UNDERWOOD.

The pen that lieth idle
Is soon cover'd o'er with rust,
The book that lies unopen'd
Soon is thickly spread with dust.
The mind that lies inactive
Will prove but a barren soil:
We're creatures of a moment
And to-day's our time to toil.
The heart that loveth little
Will receive but little love,
The hands that are unwilling
But a little help will prove.
If 'tis ours to be doing
Service in the humblest way,
We'll faint not, but, pursuing,
We will do that work to-day.
Up, then, and on to duty,
Rub the rust from pen and brain,
Wipe the dust from book and heart-life,
Prove you have not lived in vain.

WHO IS RIGHT?

BY J. W. BEER.

This is brother Horner's question with reference to feet-washing and the passover and Lord's Supper. He who speaks and writes in harmony with the word of God, is right. Without any allusion to what any other writer has said, I will try to ascertain what the scriptures teach with reference to the following questions:

1. Did Christ eat the Jewish passover with his disciples in the night of his apprehension?

2. Did Jesus wash the feet of his disciples in the evening before his death?

With reference to the first question, I premise:

1. The Lord prescribed the time for the eating of the Jewish passover, Ex. 12: 14; 13: 10.

2. The children of Israel observed the passover in its appointed season. Ex. 12: 28.

3. To observe it outside of its prescribed time would have been disobedience and a violation of the ordinance. Who will deny?

4. The Hebrews reckoned their days from sunset till the next sunset. Lev. 23: 32, Mark 1: 32.

5. The Israelites left Rameses in the end, or morning of the the same night in which they, according to the word of the Lord, ate the passover. Ex. 12: 28-32. "Whoso readeth let him understand."—Jesus.

6. "They departed from Rameses in the first month, ON THE FIFTEENTH DAY OF THE FIRST MONTH." Num. 33: 3. "He that hath ears to hear, let him hear."—Jesus.

7. From these premises it follows as an established and eternal truth, that the time prescribed by the Lord for the eating the passover was the night of the fifteenth of Abib, or Nisan. And as truth is immutable and no two truths can conflict with each other, every scripture relating to this subject must be explained as to harmonize with this incontrovertible and eternally established truth. "Thy word is truth."—Jesus.

8. "In the fourteenth day of the first month at even, is the Lord's passover. Lev. 23: 5 (not because they ate the passover at that time, for they did not, but) because that was the day and time prescribed by the Lord for the killing of the passover. Ex. 12: 6. They killed it on the fourteenth day "at even, at the going down of the sun," Deut. 16: 6; but when the sun had gone down and night set in they ate the passover in the night of the fifteenth, and in the morning, "the morrow after the passover,"—the killing of it—they left Rameses. Num. 33: 3. "Search the Scriptures."—Jesus.

9. Because the passover was killed on the fourteenth day, and on the same day they put away the leaven out of their houses and made every necessary preparation for the feast which commenced with the eating of the passover on the fifteenth, and lasted seven days, the fourteenth day was called "the day of the preparation," or "the preparation of the passover." "Take heed how you hear."—Jesus. Hear ye, therefore, and forget it not, that the time which the Lord commanded for the killing of the passover, was at the closing, "AT EVEN, AT THE GOING DOWN OF THE SUN," ON "THE PREPARATION DAY."

10. From all the foregoing premises I deduce my crowning premise, which is: The time prescribed by the Lord for the eating of

the Jewish passover was on the day following the preparation day.

I am now prepared to record the answers to the first question. The answer is, Christ did not eat the Jewish passover with his disciples in the night of his apprehension. The answer is based on and sustained by the following arguments:

1. The Jewish passover must be eaten after the preparation day was past; but Christ ate his supper in the beginning of the preparation; therefore this meal was not the Jewish passover.

2. The Jewish passover must be eaten after the preparation day was past; but in the morning after Jesus and his disciples had eaten their meal in the upper room it was still "the preparation of the passover" (John 19: 14); and therefore that meal was not the Jewish passover.

3. The Jewish passover must be eaten after the preparation day was past; but Jesus was crucified, and he died and was buried on the preparation day (John 19: 31, 42, Mark 15: 42, Luke 23: 54); therefore the meal which he ate with his disciples in the night of the apprehension was not the Jewish passover.

4. The Jewish passover must be eaten after the preparation day was past; but at the precise time for eating the Jewish passover "the chief priests and pharisees came together" and asked for "the sepulchre to be made sure until the third day" (Matt. 27: 62-64); and therefore the meal which he ate the night before was not the Jewish passover.

5. The Jewish passover must be eaten after the preparation day was past; but after Jesus had eaten his meal with his disciples in the night of his apprehension, the Jewish passover was yet in the future (John 18: 28); therefore he did not eat the Jewish passover with his disciples in the night of his apprehension.

Now I hand these five syllogisms, with their one major premise, over to those of a contrary opinion, for their criticism. If they cannot destroy the premises or show an error in the reasoning, they must admit the correctness of their conclusion. But I have all ready proven the premises to be true: and therefore all that is left for them to do is to establish a falsity in the reasoning. This I am satisfied cannot be done; and therefore I urge the acceptance of the truth as found in the word of God.

I now pass to the second question. The Gospel teaches that the Lord washed the feet of his disciples in the evening preceding his death; and therefore the feet-washing was in the upper room and in connection with the meal of which I have treated. This conclusion is sustained by the history given by St. John.

Commencing at John 13: 1, we have an unbroken history down to the burial of Jesus, John 19: 42. To prove that feet-washing was one or two or six days before his apprehension, a break in the history must be established between John 13: 31 and John 18: 1. It is the height of absurdity for any one to ask or expect us to accept his say-so, without establishing such a break in the record of John. The break must be shown where I have said; and without doing this, talking about suppers beforehand is just so much talk into the open air. I hold and assert that there is no such break, and therefore it is an established fact—a truth established by the apostle John, that Jesus did wash the feet of his disciples in the evening before his apprehension, and in connection with the Supper and Communion.

Lathrop, Cal.

Large numbers of the more intelligent workingmen in England are adopting Temperance principles, not on account of any imaginary sin concealed in the beer they drink, but simply because they are better able to support excessive fatigue without it. An experiment in proof was tried about a year since in some brick-fields near Fulham. A gang of temperance men, drinking water or cold tea, challenged a gang of drinking men to a trial of strength. They were to work for a certain number of days, and at the end the party which should have made the greater number of bricks should be declared the winner. The temperance men beat their opponents by several thousands.—*Cornhill Magazine.*

CHRISTIAN MISSIONS AND COLLEGES—HOW?

REV. F. A. RAMSEY, IN RELIGIOUS TELESCOPE.

In the Telescope of July 30th, 1884, Rev. J. L. Luttrell puts the above question with an "or" and a "which." It is not at all desirable to awaken controversy on this subject; but it may be proper to inquire whether there is any reason for this "which," or whether "or" is the right particle with which to connect the terms "missions" and "colleges" in a proposition for the good people of the Church to consider. Better ask, "How shall both be maintained, and what is their true relation?" Now, if there were room between church-schools and church-missions for a "which," and if it were possible to get them far enough apart so that we could see even the thinnest proportion between them, then we might regard the question as "involving an issue." But what is the relation of the school to the mission? Do they stand side by side as two separate buildings, or is the one the foundation and the other the edifice? In such a case it would scarcely require a "which" to determine the order of building. We read, it is true, about the man who began to build a tower and became a subject of ridicule because he was unable to finish. And some of us know of a United Brethren society in one of our cities, who some years ago sold their old building, and with the proceeds laid the foundation for another, which they have never been able to complete. But does that illustrate our position as a denomination? Have we used all our resources in college work and have nothing left for missions? If that were so, or if it were among the probabilities of the future, then we might possibly find room for the "which."

A little investigation into the mission work of other denominations will show that in them also, just as in our own church, the school has gone before, or in other words the mission is built on the school. The Congregationalists and the Presbyterians send to the frontier and foreign fields the very best men their theological seminaries can furnish them. Among their returned missionaries are men who are capable of standing at the head of their foremost schools. Dr. A. A. Hodge, who for a number of years occupied the chair of systematic theology in Allegheny Seminary, and is now successor of his father in Princeton, was formerly a missionary in India; and Dr. Kellogg, who now occupies the chair left vacant by Dr. Hodge in Allegheny, was also his successor as missionary in India. But these men are Princeton-trained, which could not have been the case if the cause of missions had been far enough from the schools to allow room for a "which" between them.

There may be room for inquiry as to whether we are not trying to maintain too many schools; but if so, the "which" would lie between many schools poorly and a few well sustained. But while our leading colleges and our seminary are struggling under their burdens of debt, and especially at this time, when relief to some of them seems near at hand, it is certainly to be regretted that a word should be uttered that would have the least tendency to divert funds from their treasuries; and it is not at all necessary to do this in order to awaken a deeper interest in missions.

Why is it that so much more money is raised for schools than for missions? Do men give to missions "as dictated by conscience," and to schools "under the influence of coercion," as brother L. intimates? If so, we must all agree that the remedy must be sought in the exchange of a good deal of such "conscience" for a little more "coercion." And that this is what we must do will be clear to anyone who will take the pains to compare the methods of securing funds for schools with the process of collecting missionary money. Our college sent out as agents the best solicitors the whole church can furnish; and they work for every dollar they secure—work by day and work by night. But in our annual conferences we pass a series of resolutions on missions, apportioning the amounts to the various fields, and then at some time during the year present the matter with a "hope" that the assessments will be met. But in the majority of instances our "hopes" are not realized, and we return to conference with only a part. One-half the energy employed in college-agencies would give us all the mission funds we could use. The officers of the mis-

sionary society, like the college professors, have their energies taxed and their time employed with their special duties, and can not therefore give the matter of soliciting funds the attention it must have. Seeing this, the General Board at its last session decided to put a special agent in the field, and Rev. C. W. Miller, of Miami Conference, has since been appointed. His former faithful service in the college agency is a sufficient voucher that by the blessing of God and the co-operation of the friends of missions he will solve the problem of the missionary debt. But it may be asserted in advance that he will not do this through means diverted from educational purposes. His theme will be, "These ought ye to have done, and not to leave the other undone."

A Mine of Mummies.

In the Northeastern delta of the Nile, on the banks of a canal which connects Zagazig with Lake Menzaleh, are found two places named San-Arab San and San-el Hagar. San-el-Hagar—perhaps the most extraordinary spot in Egypt—is a City of the dead. It was once a magnificent capital, more splendid in some respects than Thebes. The canal was then a noble river. The neighboring lake was a fertile plain studded with towns and temples. Now the city, as its name indicates, is a heap of ruins. San el-Hagar means "San of the Stones." Its ancient name was "Tsan." We find it so written in the hieroglyphs. The Hebrews converted "Tsan" into Zoan, and the Greeks turned it into Tanis. The place remained unexplored till the late Mariette Pacha, with small means and few men, first attacked the site of the principle temple in 1861. From time to time, when a few hundreds of francs could be spared from other enterprises, he continued the work, and his efforts were rewarded by the discovery of a vast treasure of broken obelisks, sphinxes, shrines, architraves, columns, and statues of gods and kings. Some few of these statues (most notably those attributed by Mariette to the Hyksos period) have been transported to the Boulak Museum. Some have found their way to the Louvre. The rest, in countless profusion, yet lie as when first unearthed; heads, trunks, giant limbs scattered, piled, overthrown, like a battle ground of Titans turned to stone. Thus Mariette left the scene of his labors, and thus it has remained ever since his death. Such is the site which the Egyptian Exploring Fund (now in the second year of its existence,) after some negotiations with the Egyptian Government has undertaken to explore. Mr. Flinders Petrie is engaged in prosecuting the excavations.

The prophesied Pompeii has begun to yield up its buried treasures and the necropolis its buried dead. The remains of a new temple of Ptolemaic date have been identified, and antiquities of various descriptions have been turned up in considerable numbers.

The Progress of Arbitration.

For the first time in the history of this country the principles of arbitration have been recognized in the platform of a great political party. This was one of the chief objects of the National Arbitration League when it was organized in this city four years ago. We who projected this movement were convinced that before war could be abolished, the men who managed the affairs of state must take an interest in a better method than war of adjusting differences between nations. Through the active co-operation of the various peace societies, the league has succeeded beyond our most sanguine hopes. Presidents have been induced to indorse arbitration in annual messages to Congress. In a letter to Colonel Meacham three years ago, the Hon. James G. Blaine commended most heartily the principles of arbitration as presented in *The Council Fire*. Now the Republican party, which has nominated Mr. Blaine for President of this grand republic, has put a strong arbitration plank in its platform, and both Blaine and Logan specifically indorse this plank in their letters of acceptance.—*The Council Fire and Arbitrator.*

Great numbers of bats recently took possession of a church in Solano Col., and so thick and aggressive did they become that service was necessarily postponed. The deacons inaugurated a bat hunt, and behind one of the window casings found and killed two hundred and forty-one of them.